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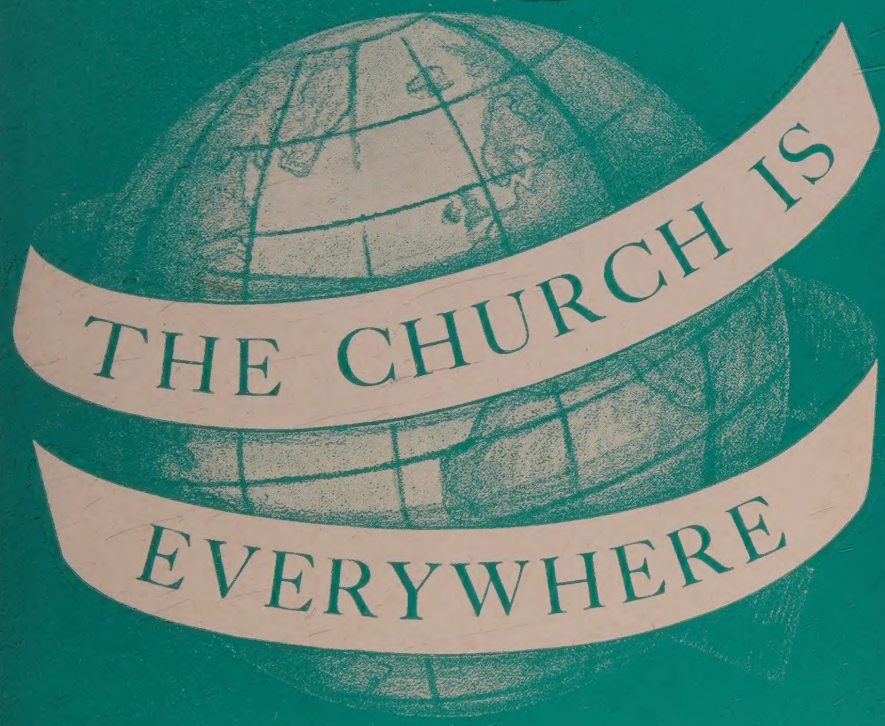

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The Missionary Herald

At Home and Abroad

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EDITOR: ANDREW VANCE MCCRACKEN

CONTRIBUTING STAFF: Robert G. Armstrong, Ross Cannon, Dorothy P. Cushing, Lucy M. Eldredge, Fred L. Fagley, Wynn C. Fairfield, Nels F. S. Ferré, Fred Field Goodsell, Paul R. Reynolds, Ruth Isabel Seabury, George W. Shepherd, Helen Frances Smith, Albert D. Stauffacher, Harry Thomas Stock, George N. White, Hugh Vernon White.

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THE sum of the whole matter is this, that our civilization cannot survive materially unless it is redeemed spiritually.

It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit.

Only thus can discontent be driven out and all the shadows lifted from the road ahead.

WOODROW WILSON

PENNY WISE . . .

RESEARCH in the planning of this edition of *The Missionary Herald* turned up a mystery story of the first order—the story of the lost anchor of the *Dayspring*, an early mission ship to the South Pacific Islands.

In one of the more violent storms of the South Pacific, the anchor of this particular "carrier" of a Christian task force was lost.

Recently, severe volcanic action in that area has thrown up the very bottom of the sea to the height of a high hill.

And there, high on that hillside above the present harbor, the lost anchor of the old *Dayspring* can be seen by all the world.

Recent world events of volcanic proportions have lifted the historic missionary enterprise of our churches onto a new high level of prominence and understanding!

The testimonies of uncounted service men, and of such international figures as Mme. Chiang Kai-shek and Jan Christian Smuts have put missions on the very front page.

But more significant in this new appreciation of the world-wide mission of our churches is the well-grounded suspicion, stealing over much of the world, that righteousness and character and brotherhood—not tools and gadgets and things—constitute the talisman of an ordered and peaceful world.

Yet—in the face of this knowledge, we Congregational Christians contributed *three pennies per member per week*, through church contributions for benevolences, for the world-wide missionary program of our churches, briefly presented in this edition of *The Missionary Herald*.

Confronted by the plight of our world and the fact "that our civilization cannot survive materially unless it is redeemed spiritually," it is obvious that our penny wise policy has been shamefully inadequate!

Isn't it time we Christians ask ourselves some questions about this penny wise policy toward our church and world Christianity? For example, how does my Christian giving compare with what I spend on cosmetics, recreation, luxuries? In view of this, am I taking Jesus Christ seriously?

"Whereas I used to give my pennies to the benevolences of my church," writes one of our boys who has been befriended by missionaries in Burma, "when I get home it will be nothing less than my dollars."

Let us all resolve to do the same through our Every Member Canvass or its equivalent—this year 1944.

Andrew Vance MacKeen

U. S. N. Photos

Down To The Sea In Ships

By Chaplain Edgar H. S. Chandler

"They that go down to the sea in ships, that do business in great waters, these see the works of the Lord and his wonders in the deep."

And this is still true for those who go down to the sea in the ships of the United Nations today.

This personal dependence upon God goes hand in hand with the development of individual initiative, a quality which the Navy has always stressed. As a radioman or flier, as a gunner or machinist, the sailor has every opportunity to show resourcefulness and personal skill where they are supremely needed.

"It all depends on me," the sailor feels as he stands his deck watch or mans his anti-aircraft gun. He is the modern counterpart of the ancient shepherd boy, standing his long night watches alone with the stars, with the safety of the entire crew depending on him.

He has a right to be proud of the responsibility placed in him. It is this very emphasis on the importance of the individual which differentiates democracy from dictatorship. It is one of the issues for which we are fighting.

The second fact the sailor dis-

Above and on the preceding page, Navy Seabees pause in the building of a South Pacific base and bow their heads beneath sunlit palms as a chaplain leads in worship

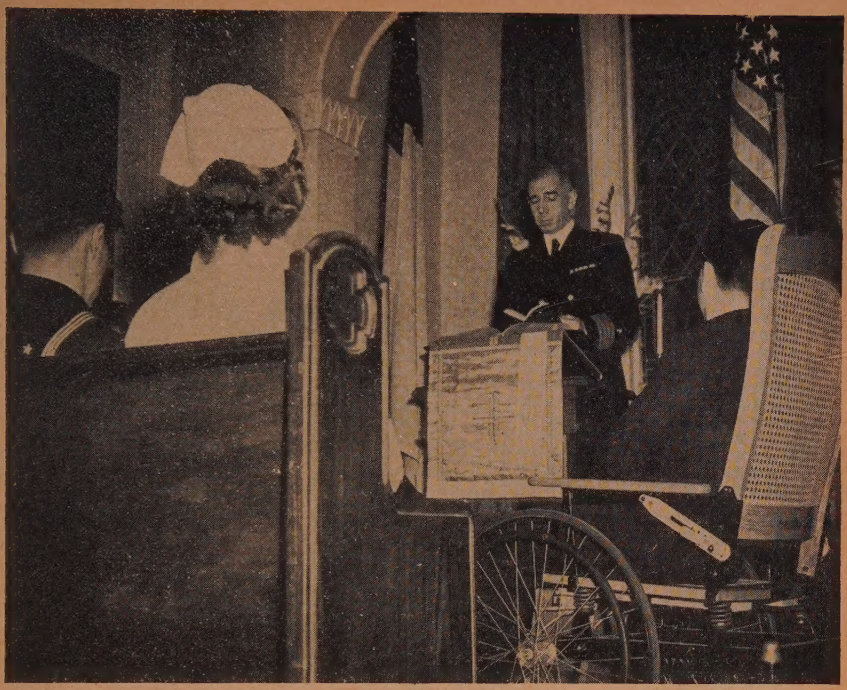
covers through his business on the great waters is his dependence upon others. Just as his job benefits all, so he in turn is dependent upon the work of his shipmates. He knows for a fact "that we are all in the same boat."

Shipmates are of all kinds, too. It doesn't matter whether the gunner is a Protestant, Jew or Catholic, but it is sometimes desperately important that he can be counted upon to be on the job. Friendships are made on the basis of character alone—a sense of humor, tolerance, patience, honesty and friendliness are the things that matter now.

Sailors, of all people, are conscious that to win both the war and the peace we must coöperate. For this reason they have no patience with the antagonisms and bickerings that sometimes develop in civilian life. They ask only that we pull together, that their sacrifice is not exploited for the benefit of any few, that everyone does his part in the common struggle according to his ability, whether one's contribution be labor, or buying war bonds, or donating blood. They pray that we may not become divided by selfish interests or false nationalism.

The men of the service are also learning that they are dependent upon God. The raising of the church pennant above the Stars and Stripes is no empty gesture. It is a salute to the Eternal and Universal, a recognition of Almighty God.

One day the commander and every man of the crew of a famous submarine turned up for church



The ministry of the chaplain is continued for sailors who have been disabled. Here a group of convalescents participate in worship services held in a hospital chapel

service at our Chapel of the Deep in the Aleutians. The skipper said, "Padre, we've all felt nearer to God than we ever did in our lives when those depth charges were bursting around us last week. We are all here to worship and thank the God we found in that hour of danger."

"Padre, how about a prayer with us?" a gun crew would call out during a lull in the battle.

Day after day, on all our fronts, similar experiences have been multiplied by American and British chaplains as they dodged fire and shells to render a ministry of prayer or Bible reading or just to give a friendly word in Christ's name to men who needed God.

"Padre, you must have been praying hard," signalled the pilot of our PB-Y as he brought the great plane out of one of the Aleutian windstorms, called "williwawas". When we finally made the emergency landing he said:

"God just took the controls. I never could have brought it through alone."

Lots of men who say very little about religion are finding the Eternal a reality in their lives. The war has many evils, but in the face of them men are learning self-reliance together with reliance on God.

And we are learning today, in the tradition of those who go down to the sea in ships, to praise God for his goodness which brings us to our desired haven.

Before entering the chaplaincy, Edgar H. S. Chandler was minister of our Central Church at Jamaica Plain, Mass.

Westward Ho!!

By Rowland M. Cross

THE CHURCH IS EVERYWHERE

China's great Northwest is throbbing with life and activity.

The excellent roads are crowded with streams of truck and rubber-tired cart traffic.

Cities are being remodeled and new buildings are under construction. There are now twenty-two banks in Sianfu with a reported increase of one per month.

Good crops are being harvested. A beginning has been made in reforestation. The oil wells are a hive of activity. Engineers are preparing to harness water power in Sinkiang.

Yes, up north where the sun shines and the West begins, there is the surging of life on one of China's frontiers.

It is a young man's country. In Paochi, in Sian, in Lanchow, everywhere are young men—young in spirit if not all young in years—in schools, in government offices, on the streets and in the buses. They have come from all over China—

Mrs. Grace Riggs, like all our North China missionaries, works long and tirelessly

adventurous, restless, seeking the pot of gold at the end of the rainbow.

As in all frontier areas, there is little wholesome recreational or social life.

Magazines and books are scarce and very expensive. It is difficult to get "over the days," financially and otherwise. And in this new environment, the youth are tempted to set aside their high ideals which they had set for themselves and their country, to discard the moral standards set by their homes and churches.

In this situation, our churches of the Kung Li Hui, as our Fellowship is called in North China, are faced with new responsibilities and opportunities. There are wide-open doors through which can come the discouraged, the disillusioned, those who crave sympathetic understanding and a chance to start life anew.

Here, for example, is a Bible class meeting in one of the local banks. Every Saturday night in Lanchow, sixty or more young people gather for an English Bible class. In Sian, there is a special young people's service on Sunday mornings.

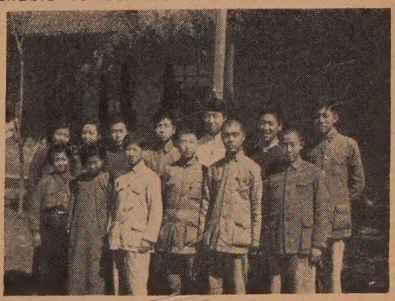
Perhaps the most significant event in this field was the re-establishment in Sian of Lu Ho (the Chinese name for our Jefferson Academy) as a middle school for refugee students from our eight Kung Li Hui schools.

James A. Hunter (appointed an American Board missionary in 1919) and Ch'en Ch'ang-Yu, who came

The Executive Committee of our N. China Fellowship discussed future plans for Lu Ho

Students like these, representative of China's finest youth, flocked to the new school

They came from 120 other Christian schools unable to continue under war conditions



Many students, like this girl, braved real danger in occupied territory to reach Lu Ho

Dr. Harold Robinson and the author, both moving spirits of our Fellowship in N. China

from T'ungchow to help organize and become the principal of the new school, brought it into being. Ch'en gathered a faculty of whom five besides himself are former members of his staff in the old T'ungchow Jefferson Academy. He traveled to Ch'engtu and Chungking, where he won the alumni of all our North China schools to the idea of the new union school, and he enlisted also the support of the government.

When word went out at last that Lu Ho (Jefferson Academy) was enrolling students, boys and girls started from Peking, from T'unghsien, from the occupied provinces and from Free China. Now there are 270 in attendance of whom fifty-seven are girls. Seven out of our eight Congregational schools in North China are represented. In all, 120 different Christian schools are represented. More students apply to Lu Ho than can be accommodated, but all are admitted for whom place can possibly be found.

Life for students in Sian is far from easy. For example, I have been writing this story by the light of a little *t'ung yu* (tung oil) lamp. The lights in this part of the city are off for four days. We have no fires. It is damp and the temperature was fifty-two degrees today.

But despite the scarcity of many necessities, Lu Ho is giving high-grade education in a Christian atmosphere. It is meeting a real need, striving to set a standard for Christian education in the Northwest. It eagerly looks forward to the arrival of Margaret Dow to teach music, of Alice Reed to have charge of the English department, and of Mary McClure to be head of a vocational department.

Opportunities for service await the young leaders being trained at Lu Ho. Not far from Sian is a military camp. A Christian officer has been witnessing to his faith. Now there are 1,000 men who want to be baptized. They would welcome nurture in the Christian life.

In Sian, missionaries put up loudspeakers at one of the important squares. Fifteen thousand people crowded in, traffic was blocked, but the officials did not object. People are eager to hear the Gospel.

The leaders of our churches in China's Northwest are concerning themselves seriously with the problem of making the church adequate for these times. They realize the need for new policies, new methods, a new program, united planning.

With the help of the young people who are experiencing the training of Lu Ho, and other such Christian projects of our Fellowship in North China, we know that they cannot fail!

Rowland M. Cross has been one of our missionaries to China since 1917, serving under the auspices of our American Board for Foreign Missions.

Dr. Frank C. Laubach's Latin American Itinerary Nov. 1943 - June 1944

Our *Good Neighbor* Policy

By Mary M. Lago

THE good neighbor policy of our churches in Latin America is opening new horizons for our Congregational Christian Fellowship.

Foremost among its harbingers is Dr. Frank C. Laubach, American Board missionary, Christian mystic and realistic educator, apostle of literacy to the world.

From the Philippines to India, to Africa and now to Latin America he has carried his ever-growing crusade to rescue the large illiterate majority of the world's population—1,200,000,000 souls—from exploitation, loneliness and ignorance.

His "each one teach one" method is based on sound pedagogical principles and on the ideals of Christian love and service. This is nothing less than a revolution which he has begun—a revolution of new thoughts, new skills for the human mind, fitting it to cope with personal and social problems.

In the fall of 1942 Dr. Laubach began a seven-months trip to Latin America. In each of the eleven countries he visited, he had the support and interest of government agencies, ministers of education and most especially of the Evangelical churches of Latin America. Twenty thousand Protestant Christians pledged themselves to teach at least one illiterate to read and write.

In the past, Latin American countries, with illiteracy figures ranging from fifty to ninety per cent, have failed to solve this problem for themselves. This was due to poor teaching and to the fact that illiterates were often forced to learn to read and write languages which they

Mr. Fricke, Miss Dayoan, and Dr. Laubach pose during their West Indies campaign

could not even speak. Haitians who knew only Creole were fruitlessly trying to learn French. Kuecha Indians in Peru were being forced to learn Spanish, which was never used in their homes or market places. At the urging of Dr. Laubach, governments began teaching these people in the childhood tongues which serve them in everyday life.

Today Dr. Laubach is back in Latin America, following up work already begun, establishing new literacy centers, urging the provision of simple, wholesome literature for new readers. He has assistants with him this time—The Rev. Theodore Fricke, of the American Lutheran Church; Miss Maria Dayoan, of the Philippines, a veteran of the literacy campaign in those Islands and a helper in the literacy campaign for the West Indies; and Dr. Sherwood Reisner, who will work with Dr. Laubach in South America.

In Jamaica at least 3,000 people attended literacy meetings in one week and there was "standing room only." A prison director welcomed a literacy program for the 1,200 inmates of his prison. Ten men in the army studied the charts and began teaching illiterates in the ranks.

The Governor of Jamaica heartily endorsed the literacy program, for as the time of universal franchise on the Island approaches, sixty per cent of the population is still illiterate and if that figure stands, Jamaica's illiterates will hold the deciding vote.

Santo Domingo welcomed his campaign happily, for although President Trujillo had ordered 5,000 schools begun for eliminating illiteracy, their methods had been unsuccessful. Now the "each one teach one" plan is their solution.

Illiterates in crowded, poverty-ridden Puerto Rico learned from the Spanish chart and beamed with joy. And on February 17 the Puerto Rican Commissioner of Education proposed a bill providing $200,000 for an adult literacy campaign, the largest appropriation for illiterates yet proposed in any Latin American country visited by Dr. Laubach.

As this is written, he is traveling deep into South America by land and by air. With him go the prayers of Congregational Christians everywhere, for his work is a sign that missions are not stagnant but alive and alert to the signs of the times.

We may be confident that Latin American Evangelical churches, through encouraging and maintaining work like this of Dr. Laubach, will grow and prosper as spiritual good neighbors.

Mary M. Lago is a staff member of "The Missionary Herald."

Dr. Fred Field Goodsell, American Board Executive Vice-President, and Dr. Theodore A. Greene of New Britain, Conn., left April 10 on a two months' good-will mission to our churches in Mexico, Argentina, and Brazil. More about this later!

By James C. Flint

Our churches have always concerned themselves with relief. They have been ever eager to be about their Father's business in ministering to the needs of all his children.

They have wished to carry their services of love even unto the least of their brethren.

This point of view of theirs is tremendously important. First of all, it must be remembered that relief is freely given. There is no compulsion upon the person who gives the money. It is not tax-collected. It is the free gift of a person who is deeply moved at the sight of human suffering and want, and feels inwardly constrained to do something to meet the situation.

The point of view of relief administered through the churches is a thoroughly wholesome one. It is given without regard for race, creed, or political affiliation. It says: "In Christ there is neither Greek nor Jew, . . . bond nor free." It adds: "Not one sparrow is forgotten before God . . . fear not therefore: ye are of more value than many sparrows."

These Greek children being cared for in a hospital in Cairo, Egypt, have gone through all the terrors of invasion and occupation. Many others have been less fortunate

Even though one has believed in the efficacy of such a ministry before, he cannot begin to estimate its importance in a time like this. The world is being wantonly wasteful of human life, caring very little for the individual soul within it.

The victims of the war areas are frightfully aware of man's inhumanity to man. They thirst for the ministrations of those who care.

Our own denomination has always been alert to its responsibility in this ministry of service. Its missionaries have girdled the globe, serving from this invigorating point of view. Our church is now acutely aware of its present responsibilities and is eager to extend its services as widely as its resources will allow.

In tragic Greece our missionaries served after the last war, binding up the wounds of the refugees. Our schools and colleges carried on our work there and when the present war came, workers in Greece turned once again to the task of relief.

The Committee for War Victims and Services gave generously to the agencies caring for the needs of Greek war victims. Our new Service Committee, coöperating with the American Board, went quickly to the task of recruiting a unit of relief workers, to be sent into Greece at the first possible moment after that country's liberation from the Axis.

Workers for this unit must meet two exacting standards. First, they must be technically and professionally competent. There is no place for one who cannot do a good job. Second, they must be religiously competent, having demonstrated in their own lives that they understand the faith which is theirs.

The unit will be composed of Christian specialists—people who combine expert hands with Christian hearts. Included in it will be doctors, nurses, child care experts, nutritionists, dietitians, social case workers and the like.

Archbishop Athenagoras and officials of the Greek War Relief Association inspect garments which were given by women of our churches. Will you help to swell this pile?

$75,000 has been promised by the Committee for War Victims and Services for the work of this unit. Relief supplies will be furnished to it through arrangements made with UNNRA—the United Nations Relief and Rehabilitation Administration. Members of the unit are not serving in it because it is a job that pays them money, but because it is a privilege and a duty for which they gladly make some sacrifice of their own. This is part of their point of view.

Since the number who can serve in such a unit is necessarily small, opportunity is provided for all our church people to share in their relief efforts. They can contribute not only money, but also clothing and other needed items.

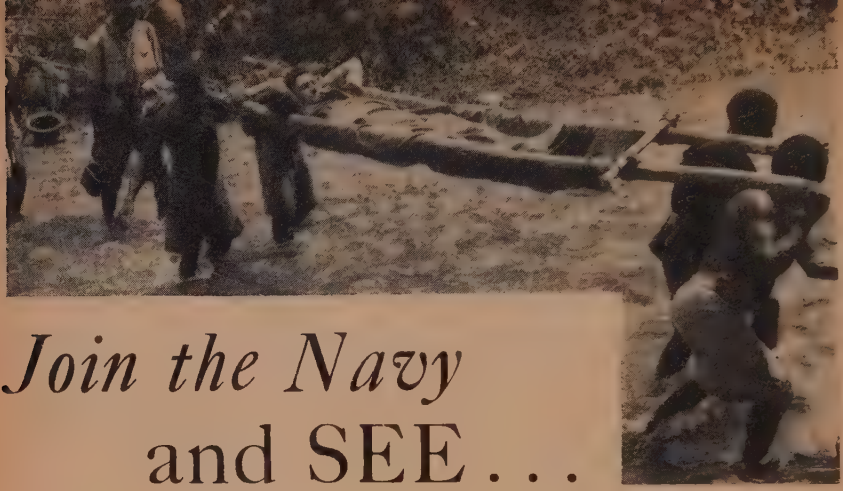
Our Service Committee is now conducting a country-wide campaign for garments, both old and new. To date, over 60,000 have been collected for Greece alone.

Through funds made available by the Committee for War Victims and Services, new material is provided to local church women who are anxious to make finished garments for needy children. A goal of 10,000 garments, set two months ago, is rapidly being reached.

An executive of the Greek War Relief Association recently wrote to us: "The Congregational churches, more than any other organization, have demonstrated to us their wholehearted interest in behalf of the suffering people of Greece." News like that is encouraging, but more needs still exist than have already been met. The job is not yet done.

That job is the churches' job. They have the facilities, the spirit, the ability, and—forget it not—they have the proper point of view.

Readers desiring further information should write to the Rev. James C. Flint, Director, Service Committee, 289 Fourth Ave., New York 10, N. Y.



Join the Navy and SEE . . .

THE CHURCH IS EVERYWHERE

By Erling R. Jacobson

When I joined the Navy I did not realize what it was going to do to my interest in foreign missions.

Neither did many other men of our armed forces.

It was not until we were within a few days' journey of the island where we were to be based that I began to sense the foreign mission implications of my duty.

It was in a conversation with the executive officer, concerning the attitude and the characteristics of the native inhabitants of the island we were to occupy that I learned that most of the natives were Christians, and that there were well-established mission programs in operation.

That was the beginning which was to broaden my interest in foreign missions.

Others, too, have been similarly influenced and have become genuinely mission-minded—men who had previously been lukewarm on the subject.

There was the naval lieutenant, for example, who said to me: "I am now going to start using the other half of my weekly church envelope."

The chaplain invited a resident missionary to speak one Sunday morning to the men. The missionary told his story; he made no appeals for money; he merely asked for the prayers of the men.

However, the chaplain announced that on the following Sunday he would place a box at the door to receive an offering for missions. And this congregation—perhaps a hundred or more service men—gave $187 that day. Those men, you see, had observed the results of missionary work.

The "reservoir of good will," created by the missionary, has been a mighty important factor in the success of the military operations in the South Pacific.

The natives are invaluable allies. They have rescued countless fliers forced down at sea. They have fed, sheltered, and befriended scores of survivors. Their knowledge of the jungle trails and their uncanny ability to traverse those trails silently and with unbelievable speed make them excellent guides and deadly effective in accounting for the stray Japanese patrol or sniper.

Yes—they are on our side, unqualifiedly so, and they are especially fond of Americans. This amaz-

ing and heart-warming friendliness of the natives will receive due recognition in the account of the ultimate victory.

So foreign missionary activity got the United Nations some effective allies; therefore, it has been a good thing—is that what I am saying?

No, of course not. It is what the Gospel of Jesus has done for these natives who up until a comparatively recent date were a warlike, savage and primitive people.

Cannibalism and head-hunting were common practices among them. Their tattooed and disfigured faces and bodies, and the spears and war clubs that many of them still carry are vestiges of the savagery and the darkness from which they have been so recently delivered.

It is difficult to single out any one experience in my contacts with these native Christians which has impressed me most.

Timon's prayer was unforgettable.

A "Fuzzy-Wuzzy" guides a wounded soldier along jungle paths and across a swift creek

This woman is typical of South Pacific natives among whom our missionaries worked

Two men from the Base went with me that night. Timon opened the meeting with prayer. "Lord, heavenly Father," he prayed in his broken Pidgin-English, "bless the three brethren who are with us this evening. Though they have different bodies, yet they are our brothers, for we all have one blood in Christ."

Yes, you were right, Timon; the bushy hair, the black skin, and the thick lips are accidents of life. It is the blood that counts—that makes us all one in Him.

It is my belief that there will be many returning American service men who, because of their contact with native Christians, will be much more zealous in their interest in foreign missions, and who will influence others to rediscover the "other half of the church offering envelope."

Released by the Foreign Missions Conference.

The Church is Everywhere

By Hugh Stevenson Tigner

Of all the Christian centuries none exceeds the last in the intensity of its missionary work.

The facilities for conducting missions were greater in the nineteenth century than at any earlier time.

It is safe to say that more popular consciousness and effort were thrown into the missionary enterprise than ever before.

It might be said that English-speaking Protestantism began the century singing:

"From Greenland's icy mountains,
From India's coral strand . . . ."

That was a great hymn. It expressed a common feeling and generated a common feeling. In popular images and resounding meter it presented a powerfully appealing picture of the Christian gospel being spread all over the round earth.

It bound millions together in a common evangelical enterprise; it inspired many a missionary to go forth, and pulled many a dollar to finance the work.

The nineteenth century's missionary drive seems to have mounted in fervor until it reached a climax in the romantic resolve to evangelize the whole world within the space of one generation.

And then, as one might guess, knowing how man can never maintain for long his slippery footing on the peaks of zeal, the missionary drive declined. It did not stop, but the popular animation behind it decreased.

II

In the twentieth century Christians quit singing "From Greenland's icy mountains," and blushed at the naïveté of capturing the world for Christ in one generation.

Uncertainty, doubt and indifference invaded the Christian camp. Many came to feel that much missionary work had been improperly conducted and inadequately conceived, that the whole missionary enterprise needed to be re-examined and overhauled; and many others came to feel nothing at all on the subject.

By the end of the 1930's the Christian missionary enterprise had probably reached its lowest ebb in American history, so far as popular interest and general enthusiasm were concerned.

III

But I am sure that epoch has come to an end.

There is a new attitude, a new conviction, on the subject; and there is emphatically a new world situation in which the Christian churches must act.

There is considerable expectation of, and preparation for, an increase in missionary effort after the war.

Many of us have been waked to a fresh appreciation of the value and necessity of globe-encircling Christian evangelism, and have come to see it as our soundest hope for a better world.

For one thing, we have been given vivid evidence of a quite unexpected sort that the Christian missionary enterprise has paid.

Forty-two years ago last April, the press all over the world carried stories of the massacre in New Guinea of the missionary, James Chalmers, his assistant, and a group of native converts. They were eaten —killed for the pot—and doubtless also because their work threatened to destroy the quaint and nourishing custom of cannibalism.

In recent months American boys, parachuting from a damaged plane or making land from a sunken ship, have been cast on the mercy of natives in this same region—and have received mercy.

They have not been eaten, but fed, tended and protected. Thanks to the hard and patient efforts of self-effacing missionaries who were willing to sink their lives in these inhospitable places for no other reason than that they felt a duty to God to carry the Christian message into the darkest corners of the earth.

The most recent story is that of the seven American naval fliers who were forced down somewhere in the South Pacific, and paddled their rafts for two and a half days until they reached an island. Down to the beach swarmed troops of natives whose grandfathers would have pounced upon the castaways for a feast. But these natives greeted the fliers by handing them a book.

It was a copy of the Bible, which was their way of saying, in a language that transcends tongues, "Welcome, and have no fear; we are Christians!"

For almost three months these Christian natives, who had been converted years ago by missionaries, tended to the Americans' needs and hid them from Japanese patrols. Every night they gathered around their white-skinned guests and took turns reading the Bible aloud. The fliers' report after returning to an American base was: "They converted *us* to Christianity."

And why not? It was so plainly Christianity that saved their lives. You can be sure that never again will these seven men laugh or stand unmoved when they hear someone singing or proclaiming that "Jesus saves." They now know he does—that he brings Life and Light.

IV

The Christian missionary enterprise cannot be called imperialism. To be sure, it opposes all contrary faiths and all contrary elements in other religions. To be sure, it is out to make converts, to turn men from futile superstitions and vain worships. It is out to change men's minds and wills and hearts.

But it is not a scheme to bring one group of men into subjection to another group of men for the ex-

ploitation of one to the advantage of the other. That is imperialism!

The Christian purpose is to bring men into conformity with the will of God (as Christ revealed it), and the advantage is mutual.

The Christian message is a message of togetherness. The Christian missionary goes to the non-Christian saying: "You are children of God. Your people and our people were ordained by the Lord of heaven and earth to be brothers. Let us together discover how to do his will and to desire aright. We come to share with you a saving truth that has been given to us. It is not our will that we bring to you, but the will of God, under which we have the same obligations as you."

That is something entirely different from imperialism.

Just how far removed it stands from imperialism is illustrated by those fuzzy-haired natives of a South Pacific island who brought the Bible to seven of our own people.

Not knowing the difference between a monkey wrench and a slide

rule, those islanders were nevertheless able to give something to a group of white men with a very superior technical training: they gave them their first convincing demonstration that there is something significant, surpassingly fine, transforming, uplifting and redeeming about the Christian faith.

Nobody claims that Christian missions are a one-way track.

V

A few years ago there was a world conference of Christians at Madras, India.

An American representative reported that the most distinguished, the most wide-awake, the most spiritually discerning, the most intellectually brilliant delegation at the conference was the Chinese group.

It was duly recognized by the American and British delegates that,

if Christianity should completely disappear from the Western world, it could be replenished from the younger churches in Asia.

Yes, the older Christian countries are expecting, and are already beginning to receive, inspiration and teaching from the witness of the younger groups of Christians in foreign lands.

It is in the confession of faith of a Chinese Christian, Mme. Chiang Kai-shek, that I have found the most satisfactory and inspiring testimony on the subject of prayer I have ever met.

Once on a time there might have been a shock in that. Today there is only a thrill of joy and hope.

It assures us that through China's Christian leadership we can deal with that country on terms of complete understanding, for we speak the same moral language, and share the same basic faith, interpretation of life and hope for mankind.

It is this kind of understanding which alone can furnish the basis of coöperation required for a more harmonious and durable state of things in the wide, round world.

Out of the complete collapse of world order and semblance of world order in the present era, and out of our new sense of need for a new order, we should hear as never before the summons, "Go ye therefore, and make disciples of all nations."

Hugh Stevenson Tigner is the minister of the Universalist Church of Canton, New York, and the author of "Our Prodigal Son Culture."

New Light on Dark Africa

THE CHURCH IS EVERYWHERE

By Mabel E. Emerson

THE dark continent? The winds of freedom are blowing across Africa's veldts, through its forests, over its mountains.

A new era lies ahead. And if the problems of Africa are ever to be solved, as they will be in one way or another, it is absolutely imperative that the Gospel should be one of the main ingredients in the solution.

And our churches are represented in Africa. Our American Board for Foreign Missions opened work among the virile Zulu people in 1835.

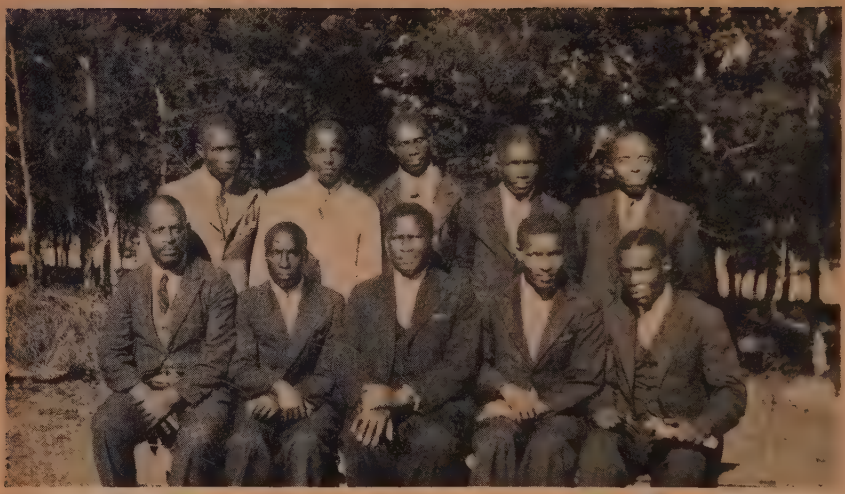
There were eleven stormy years before the first convert—a Zulu woman—was received into the church. But the infant church was born. It grew steadily.

When it was about fifty years old a great desire to reach out in "foreign missionary service" seized it. Strong Zulu representatives joined the missionaries set apart to discover a suitable field.

Eventually the opening of work in Southern Rhodesia, at first as a branch of the mission in South Africa, gave the Zulu Christians the opportunity they craved. After fifty years of work in Southern Rhodesia the mission pays tribute to the service of Zulu Christians in the early days and now.

The churches which have resulted from our American Board work (in Natal and the Transvaal) are not numerous (thirty-six) but they are significant.

In the coastal regions north and south of Durban, along the Gold Reef of Johannesburg and in the villages of Portuguese East Africa we find these churches.



These Zulu teachers, attending the Annual Assembly of Bantu Congregational Churches in South Africa, are promising material for future classes in our Theological School

Since we cannot visit all of them, even in imagination, let us go to the center of things to learn what we can.

That center is the Adams Mission Station—some twenty miles out of Durban—where Adams College (formerly Amanzimtoti Institute) is situated.

The theological training center of the mission has been a department of Adams College for twenty-five years and for that entire period the Reverend Henry A. Stick has been "the faculty."

Students are not admitted yearly. A whole class—ten or twelve, perhaps—is recruited and studies with Mr. Stick for three years. When a class is graduated, a year or two may pass before another is recruited.

The recruits are mature Christians—probably in their thirties or forties—who have shown fine qualities of character and gifts of leadership in their villages or in their places of employment in Durban or Johannesburg.

They are men with families and when they enroll as theological students their families come with them to Adams. Cottages are available for them and they are granted a stipend to take the place of their usual earnings.

One of the rewarding opportunities of Mr. Stick and his fellow-missionaries (Ralph Lee Abraham, Arthur F. Christofersen and James Dexter Taylor) is fellowship with the Umkandlu (Association of Churches).

What are these Zulu churches like? Do they have problems quite unlike ours in our American churches? Yes and no!

The Union of South Africa is an area of great tension in race relations. The educated Zulu has a deep sense of frustration. His "place" in society is made very plain to him by the minority white population of the Union.

Even the uneducated have this sense of frustration, so that a Zulu pastor's work is done against this background.

In other ways the churches have problems much like ours, as the read-

The wife and daughter of Chief Lutuli, who is a leading Christian layman of So. Africa

Using a native horn, an Adams College student calls scholars to a Sunday School

ing of annual reports from the field reveals.

As in the United States, giving is an indication of the spiritual temperature of the churches. The total contribution of all the churches for church support in 1942–43 amounted to £2275. That marked an increase of £272 over the previous year, and at a time when prices were rising and income was not increasing proportionately.

In addition to these contributions, there were the offerings for Christian work outside the mission area—"foreign missions." The Zulus call this fund "ma-li-hambe"—meaning "send forth."

Even more heartening are the evidences of dedicated lives, not only among the pastors but also among the laymen, the women's organizations and the young people.

Mr. Stick reported recently the week-end deputation work of about 35 young men students from Adams College—a type of service carried on over a period of years.

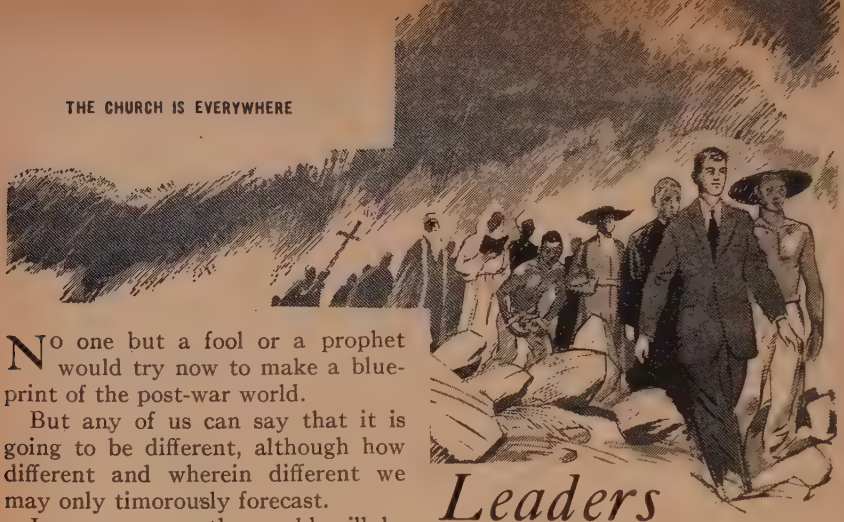
The students, carefully selected, go out by two's and three's on Friday.

The instruction sheet given to the teams reads like a modern chapter of the New Testament: "You are going out for community service as once did the disciples of Jesus (Mark 6:6–12). Your service will be to young and old of the community and to bring blessing to the homes. Take your Zulu hymnals, Zulu Bibles or Testaments, and your blankets."

Then follows suggestions for various activities, sports, story-telling, visiting in homes and religious services.

Yes, you will find the church in South Africa!

Miss Emerson is one of the Foreign Secretaries of the American Board of Commissioners for Foreign Missions.



Leaders For Tomorrow

By Jesse R. Wilson

No one but a fool or a prophet would try now to make a blueprint of the post-war world.

But any of us can say that it is going to be different, although how different and wherein different we may only timorously forecast.

In many ways the world will be the same. Selfishness, greed and exploitation will manifest themselves. Human needs, both corporal and spiritual, will continue.

These things mean that there will still be missionaries and missions.

What kind will be needed in the post-war world? Let us not think that we shall either find or need a wholly new species.

What Ann Judson said over one hundred years ago as to the kind of missionaries needed is just as true today as it was then. She wrote:

"In encouraging young men to come out as missionaries, do use the greatest caution. One wrong-headed, conscientiously obstinate man would ruin us.

"Humble, quiet, persevering men; men of sound, sterling talents, of decent accomplishments, and some natural aptitude to acquire a language; men of amiable, yielding temper, willing to take the lowest place; to be the least of all, and the servants of all; men who enjoy much closer religion—who live near God, and are willing to suffer all things for Christ's sake without being proud of it—these are the men we need."

Some new qualifications may be required for the new days, but they should be such as to blend readily with the best of the day that has passed. Without trying to classify traits as being either new or old, I should put down the following as among the most important:

A vital, intelligent, growing Christian faith and experience.

A sound general education along broad, cultural lines, with an intimate knowledge of the present world scene.

Good health with ample reserves of physical energy and nervous stability, and a knowledge of how to keep well and strong, and a purpose to do so.

A life marked by the fruit of the spirit—love, joy, peace, self-control, and all the rest.

A sense of mission in which one

feels that above and underneath the appointment of mission board or other agency is a divine commissioning.

An at-homeness within the church, knowing and loving its best traditions, creeds and practices, and rejoicing in its task as an agency under God to bring in his Kingdom.

A will to work, to spend and be spent, in service to God and men.

Another question often asked today is whether or not there will be distinctively new tasks for missionaries in the new day.

My answer is that just as missionaries have tried to help meet the full round of human needs in the past, so they will try to do so in the future. There will be some new approaches to old tasks and new attitudes growing out of the changed situation wherein on many fields the initiative will be in the hands of the leaders who have arisen from among the people themselves.

There will be a re-emphasis that will amount to a new emphasis on some tasks; for example, in efforts to reduce illiteracy, in adult education, and in the production and distribution of Christian literature.

The period of relief and reconstruction will call for relatively larger funds and effort to meet the overwhelming needs growing out of the war, and in the doing of this work new methods, such as mobile relief and mobile medical units, will be employed. But the basic tasks from the giving of cups of cold water to the preaching of the gospel will still be the order of the day for missionaries.

Newness in the missionary enterprise must come in an unprecedented pouring forth of life and treasure growing out of the two-fold recognition that hitherto the church has never taken its missionary task seriously and that less than its best will not meet the situation.

At the peak of the modern missionary effort, perhaps not more than from 28,000 to 30,000 Protestant missionaries were under appointment at any one time.

Compare this to the millions of American men and women now in the armed services of America alone! Thousands of churches which have never given one single member to foreign missions are now sending one out of every twelve to fifteen of their members to serve as soldiers and sailors, and some of these will lay down life itself.

Similarly, in terms of money, Christians have given only pennies to missions in comparison with hundreds of dollars now going into the war effort.

The "newness" we need in missions is a new sense of values and a new resolve to see to it that God no longer gets only what we ourselves or the government do not want.

A new sense of urgency must also characterize missions in the new day. Why should we take centuries to do what can be accomplished in decades?

Every person in the new world will be on or very near some highway, skyway, or sea lane. He can be reached with the full message and full program of Christ and the church in a very short time if only we who love God want to reach him.

Perhaps the thing above all others which should characterize missions and missionaries in the new day is a new and eager response to "O Zion haste, thy mission high fulfilling!"

Dr. Wilson is a Secretary of the American Baptist Foreign Mission Society.

Our Coral Outposts

By Eleanor Wilson

Truk? Jaluit? Kusaie? Kwajalein? The war is bringing these pin-points of the Pacific into the very midstream of history.

But long before the world became familiar with these Islands, through the recent exploits of our armed services, Congregationalists knew them well.

Indeed, the first penetration of the Gilbert, Marshall and Caroline Islands was made by our Congregational missionaries in 1856!

"All the natives have been friendly," wired the *New York Times* correspondent last February. "They call themselves Christians and have fond memories of numerous American missionaries."

And many a soldier, sailor or marine will remember all his life that on some tiny land-speck in the Pacific, he was met and befriended by native Christians who greeted him as a brother.

Our churches had preceded them to the coral outposts. And is it too much to believe that, in view of the friendliness our men have discovered there, they will wish to see that the missionary enterprise on the Islands stays and grows?

Tied up closely with the history of these romantic, but now blood-stained coral atolls, is the dramatic story of the five *Morning Stars*—little sailing vessels built with the pennies given by our Sunday School children of those days, for missionary work among the Micronesian Islands.

Map, Courtesy Friendship Press

"Morning Star" No. 2 sailed from Boston in 1866, carrying our early missionaries to the Marshalls, Gilberts, and Caroline Islands

Built, for the most part, in New England, and sailing under the command of early missionaries, these "carriers" wove their way for years among the atolls—armed with Bibles, medicine and mercy.

And it is heartening now that as soon as military conditions permit, our American Board for Foreign Missions will send out reinforcements—that we may further fulfill more effectively the old obligations and be prepared to meet the new opportunities resulting from the changed conditions on the Islands.

We have in the Marshalls twenty-seven self-supporting churches with native leaders and a membership of some three thousand persons.

These churches are organized in an "Islands Council" which meets every two years for discussion, policy-making and inspiration, much as our State Conferences meet in the United States.

Our Training School at Kusaie is co-educational and has living accommodations for sixty boys and forty girls. Students come to this school not only from the Marshalls and Kusaie, but also from as far northwest as Truk and as far south as Greenwich.

The graduates are trained and prepared to go back to their Islands as teachers in the church day schools which have been the only places where the native children learn to read and write their own language. The public schools, conducted for years by the Japanese, have taught the children to read and write only Japanese.

Although the Training School has been financed by our American Board for Foreign Missions, the members of the Marshall and Kusaien churches make generous contributions. Copra has been the Islanders' principal source of income and, as the Japanese have desired great quantities of the product, the natives have had sufficient funds to make liberal contributions to the School.

Most of the members of our churches on the Islands take their religion very seriously. A prominent member of the Kusaien church refrained from partaking of the elements at a communion service because he and his brother had disagreed about something and had not yet "made up."

And many of the Islanders attend

This coral-built church at Kusaie, in the Marshalls, is one center of our work there

These Island girls are typical of those who have been trained in our schools in Micronesia. Hundreds have been prepared for lives of usefulness and real service

the services of our churches although they have not as yet become members.

As the members of our armed services have discovered to their surprise, the Marshall Islanders and Kusaiens are a very friendly group of people.

One day a man called on Carl R. Heine, one of our distinguished missionaries. (No word has been received from Mr. Heine by his friends in the United States since Pearl Harbor.) When asked if he had come on any special business, the native replied, "Oh, no, I just wanted to say that I love you."

Mr. Heine's retort was quick: "How do you plan to show that love?"

"Do you want me to do something?" the guest queried.

Mr. Heine smiled, "Yes, we need some charcoal."

Half an hour later the man was back with a basket of charcoal that he had made a few days earlier.

Our American Board for Foreign Missions has been the only Protestant group ever to send workers either to the Marshall Islands or to Kusaie and when the war is over, there will be new opportunities in that great area.

Of course, the work of the missionaries in the Islands of tomorrow will differ widely from that which faced our pioneers who labored with primitive people who had no written language and no knowledge of the God of love.

But the challenge will be just as great tomorrow as it was then!

The Islanders have emerged from their seclusion. Those atolls are seminal centers of the Christian way of life—the only way by which the world can move towards peace and decency.

Living now in the midst of more complicated and perplexing conditions than ever before, it will be a deep source of inspiration and satisfaction to help the Islanders gain that inner power and experience so needed for triumphant Christian living.

Miss Wilson has served as a missionary under our American Board for nineteen years in Japan and in the area described.

"West of the Dateline," by Constance Hallock, and published by the Friendship Press is a beautifully illustrated study book on missionary work in Southeast Asia.

New Ways for OLD in INDIA

By Raymond A. Dudley

THE CHURCH IS EVERYWHERE

The missionary enterprise is contributing steadily to five major accomplishments of historic importance for India and for world peace.

1. *Elevation of Outcastes.* There are approximately 50,000,000 outcastes in India.

Each village has from five to thirty families held down by this ancient caste system. They must use separate wells, barbers and washermen; until very recently outcastes were not permitted to use freely the village school or the Hindu temple.

Vast numbers of these outcastes have been educated in mission schools. V. Santiago became the leading pastor of the Madura Church Council—a talented poet and musician, a gifted evangelist, a wise administrator. Hindus and Mohammedans elected him mayor of their town.

J. S. Massilamony secured his Bachelor of Divinity degree, taught in the Theological Seminary and helped in the new Bible translation.

Miss P. Paranjothi secured her M.A. degree, and is now Headmistress of the great High School for girls in Madura.

The barely literate Gnanamuthu lived such a joyous triumphant Christian life in his distant village that high caste visitors to his town decided to become Christians and were baptized in the Pasumalai Church.

Outcaste men and women, given the opportunity, become worthy of respect and are respected.

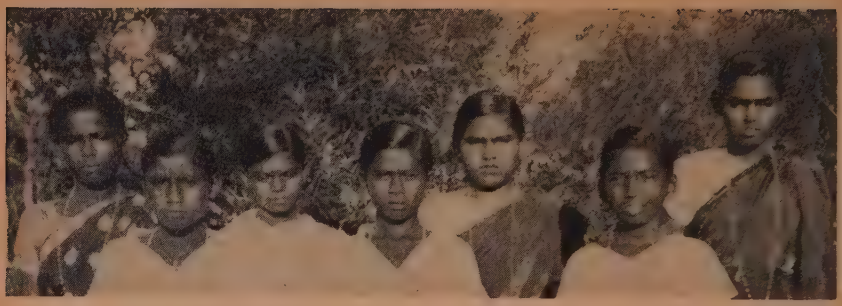
2. *Advancement of Women.* Sweeping statements about the disabilities of India's women are only partially true.

But the women of India have carried a burden of poverty in a land where 40,000,000 are always underfed; a burden of sickness and death in a land where the birth rate and the death rate are twice what they are in America; a burden of superstition and ignorance in a land where only five per cent of the women and girls can read, and where today only ten per cent of the eligible girls are in primary schools.

For decades mission boarding schools have been open for co-education. Thousands of women have received a general education and then normal school training.

Until recently, and perhaps today, eighty per cent of the teachers in the Government and private schools in the city of Madura (population, 225,000) have been Christians. Nearly all nurses are Christians.

Today nearly one hundred girls, a large part of them Christians, are



One year in our Aruppokottai Boarding School costs each pupil $16. At present exchange, $50 from America would give these seven girls a year's food and tuition

studying in our American College, and institutions like the Vellore Medical College are training women for professional service.

3. *Training India's Leaders.* In every department of Indian life there is need for progress, and the Indians know it better than anyone else.

Other nations have progressed—some like Russia have progressed amazingly in two decades.

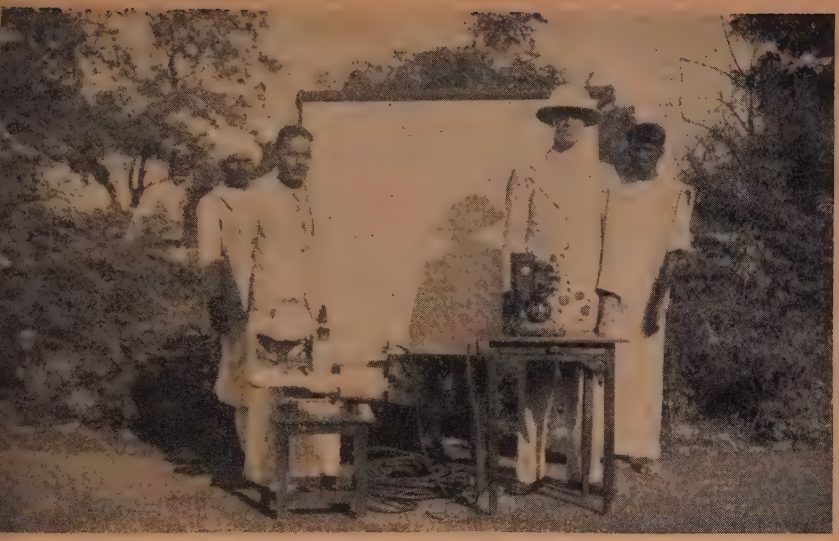
India can progress. But the rulers must lead and the leaders must rule—and increasingly the rulers and leaders must be Indians.

Our mission high schools, normal schools, colleges and hospitals are producing leaders imbued with ideals of service.

Sir Mohammed Usman, the first Indian Governor of the Madras Presidency, was trained in the Madras Christian College. Thousands of educated men and women, Christians and non-Christians, would join him in gratitude and appreciation as they think of what our Christian institutions have done for them.

4. *Promotion of Friendship.* East and West have met. They have met

These women who earn ten cents a day as field workers or bricklayers' carriers come in the evenings to the home of the Bible-woman to read and study the Bible with her



As District Missionary in the Madura area, Mr. Dudley makes good use of motion pictures. The Indian pastor at his right explains the pictures to the audience in Tamil

or better or worse all over India—n the army, in the cotton mills, in he banking houses, in the moving picture houses, and in the shops selling foreign liquor.

Too often, unfortunately, India has seen the worst.

But there is another side. The ndians see it as our Dr. Edward W. Wilder meets his patients day by day n our Pierce Memorial Hospital. They see it as James M. Hess meets his English classes in our American College. And they see it as Lloyd L. Lorbeer, manager of our schools in Pasumalai, cycles through the villages encouraging the hundreds of eachers who have studied with im.

5. *Introducing India to Christ.* India's greatest need is for Christ. That was true when William Carey irst set foot in India; and it is just s true today. There is in India o character in myth or history vorthy to be compared with Him. Many of India's finest minds are drawn to Christ interpreting Hinduism in terms of Christianity.

This infiltration of Christian thought is far-reaching and important. Beyond this, there are 7,000,000 Christians in India, more than half of them Protestants.

The number is growing, and different groups are drawing together through the National Christian Council and through organic union.

This growing Indian church is becoming the instrument through which in the days to come these five lines of effort will continue.

Freedom and democracy cannot be superimposed from without. They must with infinite toil be developed from within.

Missions, in close association with various Indian agencies, are fostering this development through these five fields of endeavor.

Raymond A. Dudley was appointed an American Board missionary to India in 1919.

Word from Greece

AFTER a long period of silence some news of Greece has trickled through from reliable sources. General conditions there are still very serious, with inflation almost uncontrolled; but very few are dying of actual hunger. The shipments of food from America have made the difference. However, disease is taking its toll of bodies weakened by hunger. Schools and churches function without interference and English lessons are not forbidden.

No recent word has come from Pierce College at Athens. The buildings of Anatolia College at Thessaloniki are still being used as German military headquarters. Up to the present, this has meant that they have been kept in excellent condition and have even been improved. The Greek staff of the College seems in better health than two years ago, thanks partly to food sent by Swiss friends through the International Red Cross.

Philippine Internees

It now seems almost entirely certain that all American Board missionaries remaining in the Philippines are interned except Miss Valley Nelson of the North China Mission who was still allowed to remain outside the camp in Manila in order to nurse an American woman who is seriously ill in her own home. The Scaff family is now known to be interned, although the location is not yet known.

New Strength for Mexico

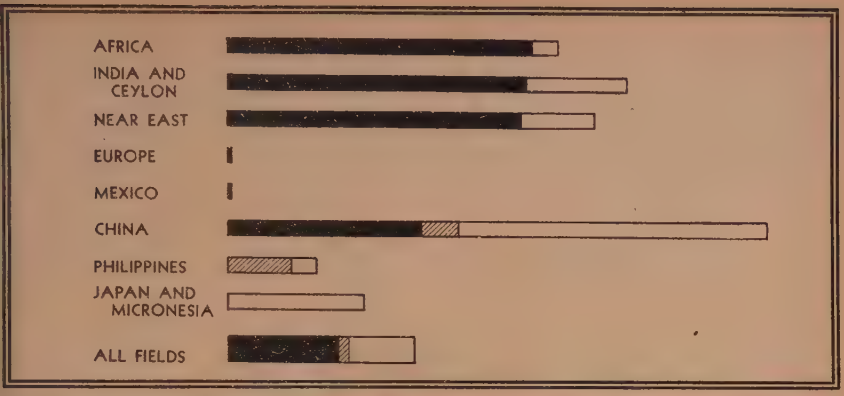
The more favorable government attitude in Mexico has been reflected in increased appropriations by the American Board, which have made possible the opening of a school in Guadalajara under the direction of Miss Margarita Wright. Recently, the Prudential Committee has appointed Lawrence and Connie Edwards Stanton to become missionaries of the Board in Mexico. For Mr. Stanton, whose home is in El Paso, Texas, and who there has had much contact with Mexicans and made a good beginning in Spanish, this means only crossing the border. Their final location has not yet been determined.

Travelers Progress

Mr. Hausske has reached Yenching University at Chengtu in West China; Rev. Elmer Galt has reported further progress. Four women en route to China still seem delayed in South Africa.

Foochow Tightens Its Belt

Letters which have come through from Foochow and the Foochow missionaries in Shaowu speak of the way in which equilibrium is upset when prices double and triple overnight. All the professors at Fukien Christian University have their own gardens and take much time in the raising of chickens, pigs and rabbits. A vital, wholesome Christian spirit is reported on the campus. Foochow College and Pierce Girls School are gradually moving from Shaowu,



THE PRESENT LOCATION OF OUR AMERICAN BOARD FOREIGN MISSIONARIES

Solid bars indicate missionaries in active service on fields, 210 in all. Cross-hatching indicates the 19 missionaries of all missions who are interned in China and the Philippines. The white sections indicate 127 missionaries on furlough or in military service. The thicker lower bar for all fields is on a scale one-tenth of that used in the other bars, and shows 356 career and short-term missionaries associated with the Board

where they have been since 1941, back to Ingtai, which is nearer their natural constituency. Rowland Cross, now with the National Christian Council on loan, is to visit Fukien for post-war planning conferences this summer.

Glimpses of North China

A letter from West China reports news of our North China churches relayed in a letter from a Chinese friend. The supervision of the churches by the Japanese is now much relaxed and the work of the church can go on unhindered. Many of the churches are having a hard time financially, but the spirit of the church and the workers is reported to be very good. A Swiss friend is said to be preparing meals for Dr. Leighton Stuart.

The Taiku, Lintsing and Tehsien premises are occupied by the Japanese. Income from other American Board property rented for the benefit of the Chinese church is apportioned by the Executive Committee of the North China Kung Li Hui churches.

Letters from the internment camp at Weihsien written near last Thanksgiving reported the Hubbard family well and busy and a later letter reports the rendition of the Messiah and other concerts.

Sian Becomes Kung Li Hui Center for Free China

A survey has revealed in Sian some eighty units with about 130 individuals connected with the Kung Li Hui churches. Few of these had connected themselves with any local church. One business group had held almost daily prayer meetings in its offices, but had never attended church. These have been gathered into a fellowship which meets monthly and has officers, but is definitely not "a church."

The end of the first semester of Lu Ho High School saw the elimination of some students who could not make the grade, and their replacement by an equal number able to pass stiff entrance examinations.

April 3, 1944

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

God, too, has a plan for winning the world.

It rests not on politics nor economics but on the moral structures of life wherein "peace is the fruit of righteousness, Christian reconciliation the way to fellowship, and sacrifice the law of achievement."

His plan was proclaimed by the Prophets, lived by Jesus, and then committed to the Church for fulfillment. "God was in Christ Jesus reconciling the world unto Himself, and He hath committed unto us the ministry of reconciliation." This is the World Mission of the Church.

In this task there are strategic hours. Such a time is now. The opportunity and responsibility of the Church for ministering to the world so as to effect reconciliation and build Christian fellowship has never been so challenging as now.

Realizing the full force of this, leaders and representatives of the Congregational Christian Churches and their missionary agencies now urgently invite the churches to a courageous and substantial increase in their ministry to the world through their Mission Boards and State Conferences.

The proposal is to lift our giving to the apportionment agencies to $2,500,000 per year by 1946. A gain of 15% in 1944 over 1943, and then another gain of 15% in 1945 over 1944 will do it.

Better still, an average giving of five cents per member per week will do it now. Many churches do better than that. They will continue to do so and to increase for they know the value and joy of this work.

How shall our goal be achieved?

Only as each pastor and his church take the initiative and a full sense of responsibility. Plan together to attain at least the minimum of five cents per member per week for the World Mission of the Church, through state, national, and world mission agencies. This should be done this spring so as to have all plans well laid when the fall work opens.

Focus upon the Every Member Canvass as the time to achieve the goal.

If you do not have an E.M.C. put equal determination, zeal and purpose into the method you use. The Missions Council strongly recommends the first Sunday in Advent as a time when all our churches devote energy and effort to this cause.

Use your Conference leaders and the Missions Council. So far as possible we will answer your questions, provide literature, supply speakers.

Above all start now to enlarge anew the ministry of your life and your church. The day of opportunity is here. We have the resources. God has given us His plan for reconciling the world to Himself and giving us peace. The World Mission of the Church is to fulfil His purpose.

Consecrated men and women going forth in Christ's name and spirit to preach, teach, heal, uplift, reform and redeem the lives of men, break down barriers, effect reconciliation and build Christian fellowship is the way.

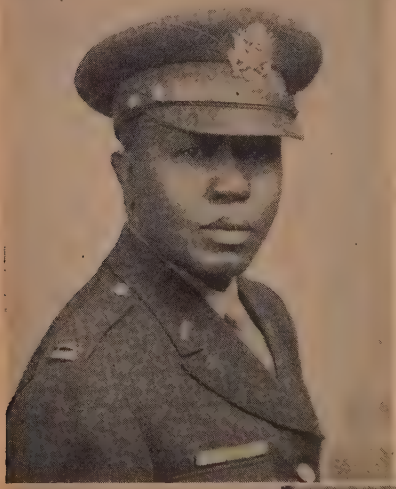
Our gifts of money, prayer and personal sacrifice are the Bonds of Sacrifice wherewith God wins his victory. Let it never be said of us that we gave "too little and too late."

A. D. Stauffacher

News and Views

BY ELLA G. SPARROW

Miss Carol Cathay Tuttle, teacher of English in the Hartridge School, Plainfield, New Jersey, has been engaged as a term teacher in the American Collegiate Institute, high-ranking school for girls conducted by the American Board of Foreign Missions at Izmir, Turkey. Born the daughter of missionaries in Peking, China, 20 years ago, she has received a heritage of a world vision. She graduated from Smith College in 1943



Wherever our chaplains conduct worship services, voices will be raised in song. Above is Chaplain George R. Myers, formerly of Battle Creek, Michigan, as he leads the singing of a hymn at noonday devotions at a Flying Fortress base in England. At the left is our Chaplain Hughes A. Robinson, who returned last spring from twelve months of service in the Southwest Pacific. At his present post, he has a band and a glee club, as shown below with Cpl. Geneva Williams, WAC, as the soloist

"La Foret," former estate of Mrs. F. M. P. Taylor, of Colorado Springs, has just been presented to our Colorado State Conference for use as a camp and conference center. It embraces about 800 acres of pine forest. The main lodge, shown above, commands a view of Pike's Peak from its veranda. There are also two large guest houses, one of which appears below; a beautiful Spanish mission style chapel designed by a distinguished architect; and numerous smaller buildings for the estate's maintenance. Supt. Leon Grubaugh announces that Melvin Dorsett, pastor of our First Plymouth Church, Denver, and chairman of religious education of the Colorado Conference, has been named the director of "La Foret,"

Above, Fukien Christian University girls dance around a Maypole during spring vacation. The University is in Shaowu, China, where our missionaries, Mr. and Mrs. Roderick Scott, are located. Mrs. Scott directs this group and trains a Glee Club

Below, left, is the baby who is the "subject" for the class in Mothercraft Practical Work at Inanda Seminary, South Africa. At the right is Nurse Isabel Hemingway of Taiku, North China, with a graduating class of the Taiku Hospital Nursing School

HELPING THROUGH PRAYER

By Fred Field Goodsell

My dear American friends,

As one of the secretaries of your British "opposite number," the London Missionary Society, I have been spending some days in the fine fellowship at 14 Beacon Street, Boston, and Dr. Goodsell has been good enough to ask me to write a few lines to you.

Apart from our historic links which go away back to the foundations of the American Board, the lines of our two Boards run closely together in India and China. We are brothers in the common task of offering Christ to a needy world, and it is in Him that our real unity lies.

Our war experience has driven us to prayer, a study of the Scriptures and to a re-affirmation of our belief in the Church. We have had for many years in the L.M.S. a strong fellowship of prayer called the Watchers Prayer Union (it gets its title from the 62nd chapter of Isaiah). There are now some 30,000 members of it who take its little book each year and each day remember the World Church, and also the fields of L.M.S. work and individual missionaries. We always think of that fellowship as the heart of the Society and the heart of our Congregational Churches too. Two years ago we started our "Prayer and Preparation" campaign to prepare our people for a worthy celebration of the Society's Triple Jubilee in 1945. Prayer is at the heart of it and with it goes planned studies of the Scriptures.

I do not want to exaggerate the effect of this on the life of our churches. You would be miserably disappointed at our small attendance at public worship and our lack of outward enthusiasm. Many people are in despair about the Church in Britain. But it is just here that we believe that we have to educate our people into a world understanding of the churches; to see that however feeble and divided it is, the Church is God's Holy Fellowship throughout the World. That it and it only has the Christian Word of Life for such a world as this. It is that Church which must be kept free from entanglements and alliances with other faiths however attractive such propositions may be. I believe that finally Christianity is and must be intolerant of other faiths. It is not just another religion amongst many, but the Revelation of the One True God in the One Lord Jesus Christ. By Him alone can Man and his world be saved.

With greetings to all of you who love and cherish the American Board,

Yours sincerely,

CECIL NORTHCOTT

Forward, Christians!

By Francis B. Sayre

THE CHURCH IS EVERYWHERE

Our present world is one of breakdown and catastrophe.

Where lies the fault? Is it in the bankruptcy of diplomacy and statesmanship?

Does the fault lie in ill-advised economic policies, in badly framed political constitutions, in unwise social legislation?

If we be honest I think we must go deeper than that.

The present pain and tragedy of the world are the inexorable result of the forces man himself has set in motion.

We have tried to build a civilization based fundamentally upon materialism. And if you build a civilization upon the foundations of might as paramount over right, of acquisitiveness, of selfish privilege, the inexorable laws of cause and effect will cause pain.

Such civilizations will not and cannot last.

At such a time comes the crashing challenge of Christianity. Do we believe that the principles which Christ taught are truth or fable? Was Christ an utter realist or was he a visionary and a dreamer?

Were we able would we dare to establish a civilization based upon the principles which he taught? The world is what it is today because we so-called Christians either have not fundamentally believed in and taught or else have not been willing to give our lives for our beliefs.

Do you see what a terrific responsibility that throws upon those who really believe that Christ spoke the

truth? For those of us who are sure that Jesus is "the Christ, the Son of the living God," what is the pathway of advance?

First. We must burn away the pessimism and discouragement and disillusionment of the present world with glad new hope based upon a reasonable and reassuring faith.

If Christ should come back to earth today, I am sure he would not be discouraged. One of the most striking and amazing things of his earthly life was his supreme and never-doubting confidence in God and in the sure triumph of the fundamental principles which he taught.

Second. We must bind up bleeding wounds and heal the broken-hearted.

If Christ should walk the earth again today, I suspect he would spend his time going about doing good in much the same way he did nineteen hundred years ago.

Those who love Christ to the death have a mission of limitless immensity.

Third. We must impart to individuals and to little groups a burning and a personal faith upon which to build and, through them, to the world a new vision.

Until humanity comes to believe in the fundamentals Jesus taught—and build upon them—no possible economic programs, or social reforms, or political arrangements, or international conventions; no amount of good will, or peaceful designs, or progress of the arts and sciences ever can build a civilization which will satisfy the insistent needs of humanity. First things must come first.

Fourth. We must, with God's help, set about building a New World.

Once the foundations are true, there is nothing to prevent men from building gloriously. The materials are at hand—only hope and vision and a sense of direction are needed; and these are precisely what Christianity stands ready to supply.

For two months, I lived with our troops on the front line at Corregidor.

I watched them, when all the earth around them was rocking from exploding bombs and shells, bravely standing by their guns and taking it.

Going through the hospitals, I saw them, in spite of intense pain and suffering, try to smile and ask when American reinforcements would come.

Their spirit was magnificent. I often think of those boys, many of whom died on the fields of Bataan and Corregidor, many of whom suffered the anguish of captivity. They dedicated their lives to a great cause and many of them made the supreme sacrifice.

Is all that suffering, all that heartbreak to be in vain? Those who have seen it and have been a part of it can never rest until the way is found to make the repetition of world-wide agony an impossibility.

How? A mere military victory over Germany and Italy and Japan will not bring us a New World.

The end of the war will bring us far more difficult problems than any we have yet had to solve. If we win the war and lose the peace that follows, our military victory will turn to dust and ashes.

To win the peace there is only one single way that is practicable. It is to build the New World on the fundamentals that Christ taught. Only that kind of a world can last.

Forward, Christians! There is no other way.

Francis B. Sayre is the former U. S. High Commissioner to the Philippine Islands and at present, he is the Diplomatic Advisor to UNNRA.

The Congregational Christian Compact for World Order 1944

IN the name of God, Amen. We whose names are underwritten, loyal members of.....Church of .....do solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together to work for a just and coöperative world order. We pray that our nation shall help to establish an international organization for the better ordering of the interdependent life of nations, the preservation of peace with justice, and the furtherance of the general good of all peoples. Unto this great task we commit our wills and our ways. In witness whereof we have hereunder subscribed our names.

This World Order Compact is part of a program of personal enlistment for United States participation in a just and coöperative world order.

The program is sponsored by a committee appointed by Moderator Ferdinand Q. Blanchard, approved by the Executive Committee of the General Council and carried forward by the Council for Social Action.

It is proposed that this Compact be signed by our church members, in a special service, on Sunday, May 21, after which the signed compacts will be taken to the biennial meeting of the General Council at Grand Rapids, Michigan, June 21–28, where they will be presented in an impressive dedication service on Sunday, June 25.

The Unit Plan in 1944

By Frank J. Scribner

THE Unit Plan had a triumphant year in 1943. Working toward a goal of $120,000, our individual and church contributions totaled $148,369.

For the second year, therefore, the Unit Plan has exceeded its goal and a surplus is being accumulated for the years that are yet to come after the Unit Plan has been finished.

The needs for 1944 are the same as for 1943 and 1942. As last year, we expect that intensive promotion in most states will take place in the early fall. But this is the time now for careful preparation.

It has been suggested that many states may anticipate their quotas for future years, and bring the work of the Unit Plan to an earlier conclusion than was first contemplated. This is heartily recommended by the Unit Plan Committee.

Meanwhile, gifts are already coming in. You are invited to send yours whenever the spirit moves and circumstances permit. Send it to your Conference Committee, or to the Unit Plan, 287 Fourth Avenue, New York 10, New York.

AFRICA has its Food Shortage, *too!*

Sam Coles, "the man with the hoe," deals a knockout blow to Old Man Famine in the land of the Ovimbundus

By F. L. W. Richardson, Jr.

THE CHURCH IS EVERYWHERE

The people of the world face a shortage of food.

To meet this situation, food production will have to be organized and intensified in every region.

In many parts of the world, United States personnel are already actively engaged in increasing agricultural production, both foods and strategic crops.

One eminently successful program is that of the Galangue Station of the Congregational Christian churches. The station is located in the highland area of Angola, Portuguese West Africa.

Starting in 1922 as a small scale program among undernourished, starving and tax-delinquent native tribesmen, it has grown to include about 100 villages and between 40,000 to 60,000 people.

As a result the county has grown economically from one of the least productive of the thirty or so counties in this province to one of the most productive.

For convenience, the expansion of this Galangue Station program is divided into five periods, and the problems and accomplishments of each are highlighted.

1. *Organizing Period.* Upon the request of the "king" of some 30,000 natives, and with the approval of the Portuguese Government, the Foreign Board of the Congregational Christian churches sent a man to the Galangue area in 1920 to determine the site of the station.

Samuel B. Coles: American Board missionary, potter, dairyman, practical agriculturist

Galangue is inhabited principally by a group of several hundred thousand natives all speaking the same tongue.

Politically these natives are divided into large groups comprising tens of thousands each—with each group headed by a "king."

At the beginning in 1922, the paid

This tamping wheel, built by Sam himself, aids immeasurably in the making of brick

Model homes like this one at Galangue are built from homemade brick and tile

staff consisted of two families—a minister who acted as director, and the agriculturalist, Samuel B. Coles. Later a doctor of medicine was added to the staff.

2. *Station Period.* When the station began operating in 1922, fifty students were enrolled for training.

Six months later, as concrete evidence of the success of the new adventure, the sixty or more members were preparing gardens. Nine months to a year later, they had ample food but practically every other group was undernourished.

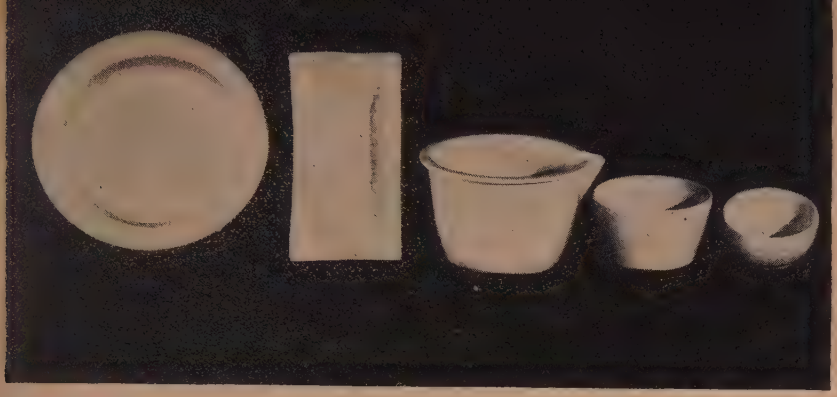
The agricultural program was based on simple technical knowledge. It consisted of cultivating the virgin bottom lands instead of the depleted upland fields. Two crops a year could be raised.

Technically, the plan was perfect but it did not work smoothly because of a tribal tabu against bottom-land farming. The lore of the tribe affirmed that all wives would die if they worked in these valleys.

3. *Local Period.* But as soon as the station gardens proved to be a success, the villagers had something concrete by which to evaluate their tribal tabu, and despite the hesitancy of the "old men," many tribesmen started bottom-land gardens. The local villagers and their headmen were finally won over.

To expand the program further, students trained at the mission school

This truck, a gift from a Chicago friend, carries students between village and farm



As Galangue has excellent clay pits, Sam learned the potter's art in order to teach the natives to make sanitary, useful vessels like these made by himself in America

in agricultural methods were sent to different villages to start a school center and teach bottom-land farming. By a self-financing arrangement, the mission program became largely self-sufficient and the stage was now set for the program to expand to a regional scale.

4. *Regional Period.* In 1930, the number of outstation teachers had increased to thirty-four, and ten traveling extension workers had been added.

Ploughs were being introduced everywhere. At the station, a primitive tool industry was thriving, manufacturing hoes, ploughs and other tools.

Progress was rapid and the outlook bright—until the locust plague and government confiscation of the station farm.

By organizing thousands of natives into groups to kill the locusts before they had reached the flying stage, before long the plague was over.

The other problem was solved by bringing pressure to bear on the high officials and, in due course, the land and part of the produce were both returned—the county official publicly rebuked and transferred.

5. *Colony Period.* In 1937, a group of traders, forming the Corn Exchange, approached the station to direct the production of sixty tons of special corn seed. The results were so satisfactory that the station was again asked to supervise a similar project involving sixteen new areas.

And then, in 1939, the Government, through its Agricultural Department, began to be active. But the fact that the Government began to distribute seed and ploughs has not by any means eliminated the station from the picture. Each has a job to do.

The natives have to be educated before it would pay the Government to distribute seeds and ploughs. This "breaking ground" has been a job the station has continued doing. And as the forefront of the government program, the mission has begun to develop new localities in its own region, and it has been invited by the traders and others to initiate similar programs in other regions.

Mr. Richardson was Professor of Business Management at Harvard. He is at present on "Lend-Lease" assignment abroad.

Cecil Northcott Commends . . .

Mrs. DEMAREST . . . in Britain

THE CHURCH IS EVERYWHERE

To send Mrs. Demarest to Britain was a fine idea on the part of all you American Congregationalists.

(Mrs. Henry S. Demarest is in England, under the auspices of our Committee for War Victims and Services, to assist in the hospitality program of our British churches for our American service men. An American citizen, Mrs. Demarest is, by birth and early residence, British. She is a trained canteen worker and dietitian.)

From her room at our Congregational Memorial Hall, Mrs. Demarest is closely in touch with the life of our churches, and is a welcome visitor at all our committees and conferences.

I remember seeing her sitting with Ted Hume at the Board meeting of our London Missionary Society (the American Board of Britain). It was just before his tragic journey to Stockholm.

Many of you are a little worried about personal relations between Americans and British in Britain. We ought not, I think, exaggerate these conditions and difficulties of camp life.

Mrs. Demarest said to me just before I left England:

"The worst difficulties arise in the cities—'leave centers'—where contact with individual service men is difficult to establish.

"In the neighborhood of camps, the story is happier. At Bedford, for instance, our chaplain and Douglas Smith work together constantly: joint services, camp choir entertainments, Americans speaking to young people's fellowships, invitations to dinner and concerts. The same is true in Norwich, Ipswich, Salisbury and other centers."

Mrs. Demarest and an English worker view our ruined Canning Town Church, E. London

You are doing a grand job of linking America and Britain together in the service. There are many links between our two countries but the most lasting is the one we share in our common Christian faith and in belonging to our Congregational faith and order.

Dr. Northcott is the distinguished Home Secretary of the London Missionary Society.

FIELD FLASHES

BY DOROTHY P. CUSHING

THE SHINING WORD

WHEN a Navy chaplain asked a group of Melanesian natives, whose history had included head-hunting and some cannibalism, what Christ had brought to them, he received several replies. None, however, was quite as eloquent as the single word which issued from the lips of a grizzled and fierce-visaged old jungle veteran. "*Light!*" was his answer.

BLOODY BUT UNBOWED

LITTLE or no news has come out of Greece regarding the faculties and student bodies of American Board schools there. However, through Turkey has trickled information that in spite of being underfed, poorly housed and chilled by residence in unheated buildings, the Greek faculties have carried on courageously. The German occupation has been much more severe than was the Italian. Although not confirmed, rumor has it that buildings of one of the schools located near an airfield were hit by bombs, but not greatly damaged. Protracted deprivations are telling on body and spirit, but courage is still indomitable.

THEY GIVE UNTIL IT HURTS!

THE "H.C.L." (High Cost of Living) in China has risen to the point in Diongloh where the missionaries are using rice as a medium of barter. There are no pieces of money smaller than fifty cents in circulation. When the problem of offerings to the church arose, it was decided that the Thanksgiving contribution should be in food. There was an amazing result. The children alone gave over $200 in rice, potatoes, vegetables and eggs, which last sell at $4.00 apiece, Chinese currency. Older folks brought over $1,000 in cash and food for the poor. Their joy as they gathered around the altar with their sacrificial gifts was both enheartening and touching, reports Miss Laura D. Ward.

AMERICA SUBJECT OF CHINA'S INTEREST

By boat, train, and plane, Miss Helen H. Smith returned to Shaowu, Fukien Province, China. It was a long, hard trip, including the dangerous journey by plane "over the hump" into China from India, when the planes fly 18,000 feet. She landed in Kunming. From there she traveled by military truck on top of boxes of ammunition, tires and drums of oil. Covered with red dust and looking like a tramp, she reached one small village where all the boys and girls gathered around to gaze at this "funny foreigner." "They asked about America and about what the boys and girls are doing. Everyone in China is so interested in America." Three days on a train—five more on a truck—and at last, Shaowu, where Miss Smith is still kept busy answering questions about America.

NO LIFE OF EASE

A young Zulu pastor trained in Adams Theological Seminary under the Rev. Henry A. Stick, reported the great need in his scattered field for a Christian pastor. At one place an elderly woman came to a Communion Service after walking two days. When a chance was given for personal testimony she rose and said: "I am St. Paul. I have walked for two days to ask the minister to come to my home and see the new converts I have brought to the Savior." The young minister was told that this old lady did indeed have a large congregation which gathered in her home and to whom she preached regularly. Another young Zulu minister walks twenty-five miles a day to visit his scattered churches. He reports that he finds the ministry a hard job, but that "it is a blessing to be a minister when a man is still young."

STILL GOING STRONG

American Board schools in Turkey are doing the best they can with a record attendance and insufficient teaching force, reports the Rev. Charles T. Riggs of Istanbul. Talas now has seventy-five students; Tarsus, 178. Scutari Academy has begun enrolling students for next year out of a very long waiting list. The records of the American Hospital at Istanbul, as well, show that for the first nine months of 1943 there was a surprising increase of business over the corresponding period for 1942. Best of all, Dr. Lorrin Shepard, says Mr. Riggs, seems to flourish under this unprecedented load of work. We at home are mightily encouraged by news such as this.

PROFILES

MR. AND MRS. LAWRENCE L. STANTON, of Chicago, have just been made career missionaries by the American Board. Mr. Stanton, who is studying at Chicago Theological Seminary, is also assistant minister in the Warren Avenue Congregational Church of that city. He has had experience in the business world and has been a prominent youth leader, serving as an officer of the National Council of the Pilgrim Fellowship and as President of the Southwest Conference of Congregational Young People. Mrs. Stanton has had experience as a settlement worker and recreational and playground leader. She has been Vice-President of the National Council of Pilgrim Fellowship as well as Montana State President and Rocky Mountain Regional Chairman. Both Mr. and Mrs. Stanton did Student Summer Service work last year among the Mexicans of Southern California.

There's never a dull moment for Leila Anderson, our Director of Young People's Work in South Dakota. While on a month's trip with three young volunteers, she assisted in serving a meal to paratroopers, helped a congregation repaint the interior of its church, and camped in a real western cowboy type of camp, with sheep to round up at night and Indians and ranchers to tell stories, to say nothing of snakes in the beds to help them remember that they were "roughing it!"

Definite information has now been received from Foochow that Miss Susan Armstrong arrived there safely on October 28, 1943.

Word has come of the death of Ellen W. Catlin, former missionary to the Near East, in Burlington, Vermont, December 3, 1943. She served in Harpoot from 1908 to 1913 and in Constantinople from 1919 to 1932.

Wanda Kuntz, our extension worker at Kinder, Louisiana, delights in the enthusiasm of her group of young people for conferences. Flat tires, blowouts, crowded seats, and arrivals in the wee hours of the morning never daunt them, and she says that they are constantly bubbling over with enthusiasm for work in their home churches. One of them, Ethel Green, of Reeves, Louisiana, has gone to Moody Bible Institute to become a life worker for Christ.

The A. F. Christofersens, our missionaries in Natal, South Africa, have a garden which is the wonder of the community. With water from a dam of their own construction they have vegetables both in and out of season in abundance. With a fine flower garden near by and hives of bees, they are plentifully supplied with honey. Meanwhile, the clean, flourishing garden provides a fine object lesson for the native women.

Avery D. Weage, pastor of our churches at Fairfield and Fort Shaw, Montana, makes sure that isolated members of his congregations are kept informed of their church's activities. A mimeographed paper, "The Sun Dial," provides them with monthly news about the services and other church activities.

Miss Edith F. Preusse, at present earning her B.D. degree at Hartford Theological Seminary, Connecticut, has just been accepted by the American Board for career service in India. She will be a teacher and religious worker, probably in the Marathi Mission.

Milestones

HENRY K. WINGATE, missionary educator in the Near East for nearly thirty years under the American Board, died on February 22 at the age of seventy-eight in Northfield, Minnesota, where he had resided since 1920.

Born in Janesville, Wisconsin, he moved when a child to Minneapolis, where he obtained his early schooling. He graduated from Carleton College in 1887. The next two years were spent in study at Chicago Theological Seminary and Yale Divinity School, after which he went to the Near East to become an instructor at Anatolia College in Merzifon, Turkey.

In 1892 Mr. Wingate returned to America to complete his theological training at Hartford Seminary. After ordination to the ministry he went back to Turkey as a missionary under the American Board. With him went his wife, Jane Smith Wingate, whom he had married in 1893.

He founded a school for boys at Talas, Turkey, where he labored for the next quarter century, with the exception of brief furloughs in America. Later a girls' school was added.

In 1917, after the United States entered World War I, he was forced to return to America. In 1919, however, he went back to the Near East as a representative of Near East Relief, working principally among Armenian and Greek refugees.

When he returned to America after this period of service he became assistant to the president of Carleton College; following this, he did more work for the Near East Relief in the United States.

MISS MARYETTE H. LUM, for over twenty years a "Missionary of Music" under the American Board in Peking, China, died February 17 at the home of her sister, Mrs. Mabel L. Fitzhugh, in San Jose, California.

Miss Lum, who was fifty-four, was born in Denver, Colorado, and had begun service in China as a Congregational missionary in 1917. She returned to America on account of the war in 1941 and worked for a year in the Tule Lake Evacuation Center for Japanese Americans.

Educated at the Polytechnic High School of Los Angeles, Oberlin Conservatory of Music, and the University of Southern California, she was the head of the Music Department of Bridgman Academy for Girls in Peking, an institution now controlled by the occupying Japanese.

Besides teaching music, Miss Lum made a study of China's folk songs, setting many of them to music. She has translated Chinese children's hymns, setting them to Chinese tunes, and one volume of these has already been published. At the time of her death she was still studying music and working on what she planned would be a symphony called "The Yangtze River," using songs of the rivermen.

Miss Lum has been endeavoring to help Chinese young people to appreciate good Western music, but also to conserve the ancient Chinese music which has great value because of its rare minor melodies and complicated rhythms.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Total Income Received from Investments

Total for 8 months ending February 29, 1944—$45,705.04

YOUNG WOMEN OF OUR CONGREGATIONAL CHRISTIAN CHURCHES

REMEMBER: The Christian Faith at its best is indispensable.

Therefore an **adequately** trained Religious Educational Leadership **is essential.**

The Challenge to insure the future is to the young women of our churches as religious educators in our Church Schools, Young People's Groups, Week Day Schools of Religion as well as Church Social Workers and Ministers' Assistants.

SO PREPARE AT

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for both Rehabilitation and Reconstruction Service. A Congregational College founded in 1886 where calls for graduates exceed the supply. An interdenominational enrollment from Maine to Oregon. Confers B.S. degrees in Religious Education and Social Work. $350 per year. Some self-help. Some student loans.

For information, write to

EARL VINIE, President

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ANOTHER SPRING

and still over the tragic world ride the Four Horsemen—Conquest, War, Famine and Death.

Always over the world of a man with leprosy the Four Horsemen ride—in spring and fall, summer and winter, on holidays and workdays. Even in peace he is at war!

Always, and especially now, these lonely and falsely dreaded people need your Christian fellowship to shelter and heal them in missionary leprosy colonies.

Please mark your gift for such purposes as these:

☐ Average medical supplies, per person per year $5.00
☐ Average full support, per person per year 40.00

and send it **Now** to **The American Mission to Lepers, Inc.**
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Pacific School of Religion
1798 Scenic St.
Berkeley, Calif.

"Fling out the banner, let it float,
Skyward and seaward, high and wide;
The sun that lights its shining folds,
The Cross on which the Saviour died."

★ ★ ★

WILL YOU AND YOUR CHURCH HELP THE AMERICAN BOARD FLING OUT THE CHRISTIAN BANNER AND KEEP IT FLYING AROUND THE WORLD?

YOUR INTEREST, YOUR PRAYERS, YOUR GIFTS ARE NEEDED MORE THAN EVER IN THE DAYS OF OVERWHELMING OPPORTUNITY JUST AHEAD.

★ ★ ★

The Month of May Is World Service Month in the Churches of Our Fellowship

★ ★ ★

FRED FIELD GOODSELL,
Executive Vice-President

HAROLD B. BELCHER,
Treasurer

14 Beacon Street, Boston, Mass.